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REV. R. F. DUNN



# OUR MODERN BABYLON:

A DISCOURSE

DELIVERED IN

FORT MASSEY CHURCH, HALIFAX, N. S.

ON THE EVENING OF THE 12TH MARCH, THE SABBATH  
SUCCEEDING THE "CHINIQUEY RIOT,"

BY THE

*Robert Perrier*  
REV. R. F. BURNS, D.D.

PUBLISHED BY SPECIAL REQUEST.

WITH AN APPENDIX.



HALIFAX:

NOVA SCOTIA PRINTING COMPANY.

1876.

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FORT MASSEY CHURCH, HALIFAX, N. S.

IN THE CHURCH OF THE HOLY TRINITY, HALIFAX, N. S.

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## S E R M O N .

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DANIEL iii, 17.—“Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

NEBUCHADNEZZAR had just returned from his great expedition to Syria and Egypt. It is supposed that this image was constructed out of the treasures gathered and the trophies gained in connection therewith. In all probability too, it was designed to be a representation of the great Chaldean divinity Belus, and to form a memorial of his own victories, like the Vendome Column or the Arch of Triumph at Paris. It was 90 feet in height and 9 feet in breadth and set up on an extensive plain adjoining the city.

Nebuchadnezzar summoned the Satraps or Pashas from all the Provinces to grace the occasion with their presence, that, surrounded by the symbols of pomp and power, he might have homage rendered to himself as well as to his divinity. He also calls *Music* to his aid ; the Harp, the Sackbut, the Dulcimer, and all kinds of musical instruments. There was everything to minister to the sensuous part of our nature and to draw the carnal eye. False religions try to make up for the lack of the Power of Godliness, by decking off to the utmost possible advantage the Form. It is the arraying of a corpse.

The temples erected to such worship are too often but gaudy Mausoleums covering a collection of “dry bones”—a company having a name to live while they are dead. Not in gorgeous Cathedrals, among masterpieces of statuary and painting, and in connexion with the most perfectly executed music, are we to look, generally, for the genuine religion and the true church. Frequently, like her Lord, is she driven to the stable, or has nowhere to lay her head. We despise not outward attractions, nor even, if you will, the refinements of our modern civilization in connection with the services of the Sanctuary ;—nor go we the length of those who say that it is a positive sin in the Church that, “as well the singers as players on instruments should be



there." We do not believe that the Being who has "made everything beautiful in His time" has the least liking for ugliness, or that the House of God should be inferior in its arrangements and comforts to the best of the houses of its worshippers. But never can we forget that when the glory departed from the Temple it gilded a humble upper room ; and that the most memorable scenes and seasons in our own beloved Zion have been when the pure Evangel was driven to the blue heathery hills and the bleak sea-shore ; and the true Apostolic Church was found—not associated with glittering ceremonies, and mitred hirelings, and dim religious light—but with a little flock 'mid the misty moorlands, where the voice of Psalms was often drowned by the rattle of musketry, and the purling brook and purple heather stained with martyr's blood,—a flock of hidden ones who refused to bow the knee to the golden image, for the sake of Christ killed all the day long and accounted as sheep for the slaughter.

*Image Worship* has not been confined to the days of Nebuchadnezzar and the plain of Dura. Alas ! there be many still who change the glory of the Incorruptible God into an image. If he be a fool who says in his heart "No God," not less tho' "professing themselves to be wise are they fools," who think that the Godhead is like unto gold or silver or stone, graven by art and man's device.

Such folly in heathendom seems not so wonderful, but to find it in Christendom is to be wondered at above measure ; and yet in defiance of the Divine Interdict "Thou shalt not make unto thee any graven image, thou shalt not bow thyself to them nor serve them," there be millions whose religion is little better than the prostrations on the Dura plain, who think their passport to Paradise sure if they only bend the head or bow the knee to images, inferior in appearance to that before us, which their priestly dictators have set up.

In contrast to the religion of Jesus which is pre-eminently mild and tolerant, false forms of religion are *cruel and intolerant*. Nebuchadnezzar will give no quarter to any other religion any more than to any other political system. As in civil matters universal subjection was rendered to his iron yoke, so in Ecclesiastical matters universal homage must be paid to his golden image. From the Established Religion of the Kingdom he will admit of no dissent.—Every Dissenter must at once be exterminated.

At different periods in the history of the world and of the church the same bigotted and intolerant spirit has been shown, and the recoil from it and the resistance to it, have given occasion to some of the

most interesting and instructive incidents of which History is made up. The principle so grossly violated by this determined despot, and so grandly vindicated by these youthful heroes, entered into all the wrestlings of our Covenanting Forefathers. These devoted laids were ready to render unto the king all due obedience within the Department over which his legitimate authority extended. But they would not allow him to coerce their *consciences*, to tamper with their religious convictions or to make them swerve one iota from those time-honored principles they had imbibed in the dear old land from which they were exiled.—“Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

In all civil matters let every soul be subject unto the higher powers. But let all in authority remember there is a territory lying beyond the Sovereign's sceptre and the Magistrate's sword. When this territory is trenched on, a stern and uncompromising resistance should be offered. Thus acted the Disciples when ordered to desist from propagating the principles of the New Faith. The interdict was unwarranted, therefore they trampled it under foot, replying “Whether it be right in the sight of God to hearken unto you more than unto God judge ye,” and ringing out “with no uncertain sound” what has been the Battle Cry of Religious Liberty in every age, “*We must obey God rather than man.*”

On this principle acted Shadrach, Meshach and Abednego. Their lynx-eyed enemies, jealous of their good fortune—having all the feeling towards them that Haman bore to the despised Mordecai report on them. They are charged with being contumacious and disloyal. Frequently have the servants of God, in carrying out their conscientious convictions been accused of rebellious and revolutionary tendencies. Against Christ and his Apostles was the charge brought. This calumny was heaped on the heads of the Puritans of England and the Covenanters of Scotland. At sundry times and in divers manners, it has been repeated since.

Very delicate and difficult was the position of these three young men. There were many considerations that might have induced them to strain a point. They might have reasoned: “It is the established religion and deserves, at least, outward respect. The law requires it, and it is always a service and dangerous thing to break the law.” They were in positions of influence and responsibility, where they could be of great service to their oppressed brethren. Was it their duty to abandon such posts of usefulness, and by

rousing as they would be sure to do, the wrath of the King, to expose their companions in exile as well as themselves. In a worldly point of view too, how much they would have to sacrifice! They had good livings. The King had acted a very generous part towards them. Then, the fiery furnace glared before them. But "none of these things moved them." They do not act like Balaam who halted between two opinions—appearing to hold by the word of the Lord, but all the while, hankering after the gold of Balak. They do not act like Naaman who, to please his earthly sovereign, bowed to Nisroch, his god, while professing to retain, in his heart, his allegiance to the true God. They will not tamper with temptation. "We are not careful to answer thee in this matter." It gives us no embarrassment. It is a matter on which we are at no loss. Unhesitatingly are we prepared with our answer. "We will not serve thy Gods, nor worship the Golden Image which thou hast set up."

Right bravely spoken! My brethren, thus "dare to do right," "dare to be true."

You cannot fail to be impressed with the striking parallel suggested by this passage between Ancient and Modern or Mystic Babylon, Revelation Eighteenth, of itself supplies scriptural foundation for such a parallel.

I. All power was assumed by the Babylonian Emperor. In his single person the secular and the spiritual were united. He claimed authority, at once over the bodies and souls of his subjects. Thus is it with the Sovereign Pontiff. He arrogates to himself priestly and princely honours. Babylon has its representative in Rome, the Temple of Belus in St. Peter's, the Palace of the Babylonian Prince, in the spacious and splendid Vatican.

II. The correspondence even in costume is curious. On the head, of Nebuchadnezzar the Babylonian monarch's generally sat a triple crown, large, high and round, with two pendant filets or bandelets, one on each side. Precisely similar is the Tiara of him who is enthroned on the Seven hills.

(2). The Babylonian monarch wore a ring on his finger which served as a seal, whose print, all public proclamations bore. Who does not know of the Fisherman's ring which the Pope constantly wears, and without the affixing of which no Papal document is valid.

(3). The King of Babylon was arrayed in a white tunic stretching to the feet, and over that a large white cloke. This is also exactly the dress of the Pope.



(4). On his feet Nebuchadnezzar has slippers, which the Princes he conquered stooped to kiss, and is not this in substance re-produced at Rome?

(5). The colour of the costume worn at the Court of Babylon, was specially SCARLET, v, 7, 16, and is this not the colour which predominates at the Court of Rome? (Rev. 17).

The strange woman on whose bold, brazen, forehead is emblazoned "Mystery," "Babylon the Great," is described as "arrayed in purple and scarlet color," and as "sitting on a scarlet colored beast with seven heads" which are the "seven mountains on which the woman sitteth"—referring plainly to Rome. Throughout the Papal Court scarlet prevails. Scarlet adorns the 70 Cardinals from head to foot; cap, stockings, gown, gloves, cloak, all are of scarlet. When the Pope is elevated on the altar to be worshipped instead of the host, he is borne beneath a scarlet canopy, on the shoulders of twelve, clad all over in scarlet, while others, with fans of Peacock feathers, stand beside him, arrayed also in scarlet.

III. The correspondence in costume is carried out also in character. The *Pride* and *Presumption* of Nebuchadnezzar find their fitting counterpart in the chair of St. Peter.

Nebuchadnezzar made monarchs his menials. They followed his chariot and bowed submissively at his feet. But never were they subjected to more abject humiliation than has been exacted by the Pope of Rome. Witness the German Emperor who waited as a beggar, with a rope round his neck for three long days outside the gate of the Palace, where Hildebrand was feasting, before that proud priest allowed him the privilege of kissing his toe. Witness Louis VII of France, and Henry II of England, holding the Pope's stirrup. Witness the mean spirited John acting lacquey to the Papal Legate Pandulph, yielding up his crown on his knees, and receiving it back as a vassal of Rome. If Nebuchadnezzar claimed universal devotion, so has his modern representative. Ireland, once named the Island of the Saints, was, in 1156 given by Pope Adrian IV, to King Henry II of England. In the deed of gift this claim is recorded, and even now, though impotently and only to be laughed at, this same claim is put forth, "for it is undeniable, (says he) and your Majesty acknowledges it, that all islands which have received the christian faith, belong, of right to St. Peter, and the most Holy Roman Church."

Nebuchadnezzar in the passage before us, blasphemously vaults

into the seat of God, desecrates his holy name, openly defies him. The Pope practically does the same thing. He receives divine homage. He is openly called "*our Lord God the Pope*." He useth great swelling words of vanity. He, "as God, sitteth in the Temple of God, shewing himself that he is God."—2 Thess. ii, 4.

IV. *Image Worship* was enjoined at Babylon and so is it in Rome. In the thousands prostrating themselves before the Mammoth Idol on Dura's plain, we have a picture of what is witnessed on a less grand and imposing scale every day in Roman Catholic Churches. From Sinai went forth amid the most solemn and sublime accompaniments—the Law—"Thou shalt not make unto thee any graven image, &c." Rome applies the sponge to this portion of the Decalogue—and to fill up the blank caused by its blotting out, divides the tenth into two. From the seven Hills has gone forth the Mandate which is embodied in that well-known Article of the Council of Trent. "Moreover let them teach that the images of Christ and of the Virgin Mother of God, and of other Saints, are to be had and retained especially in churches, and due honour and veneration rendered to them."

V. Nebuchadnezzar aimed at *uniformity* in the Religion as in the Government of his Empire, and so does the great Mystical Babylon. All must think alike, believe alike, worship alike, was the doctrine enunciated on the plain of Dura, and from the Seven Hills, under Pontifical authority, the same doctrine of implicit obedience, of unbroken unity, of undeviating uniformity, comes forth. Rome permits no freedom of thought, of belief, of action, any more than Babylon did.

Rome boasts of her unity, and contrasts it with the diversity among Protestant sects. But hers is the Dura plain unity—the offspring of coercion. Enough for the Babylonians that Nebuchadnezzar laid his commands on them. Unthinkingly and unhesitatingly they must comply, and so, however false and foolish the thing may be, enough for the devotees of Rome that the Holy Father has issued his mandate. He has no alternative. What is known in Italy as the "Collier's Catechism" is the devout Catholic's every where.

"1. What do you believe? I believe what the Church believes.

"2. What does the Church believe? The Church believes what I believe.

"3. Well then, what is it that both you and the Church believe?  
"We both believe the very same thing."

How unlike this rigid uniformity of Romanism to the real unity in which, as Protestants, we glory! Ours is not the Dead Sea, with its leaden level, unbroken by a ripple, unbreathed on by a refreshing breeze, but the Fountain that bubbles up, clear as crystal from the living Rock, and gushes forth in diversified streams, bringing vitality and verdure wherever they touch. Ours is not the dreary uniformity of the Heavens when the silvery moon walks not in brightness, and the silent stars sparkle not on the brow of night, but the union of the stars in the Plough or the Milky Way, or the union of the prismatic colours in that majestic bow which over-arches the storm cloud. Ours is not the union of the great Polar Bason bound in everlasting chains of Ice, but like old ocean's unfettered flow, as its waves roll on in all their might and majesty, "distinct as the billows, One as the Sea."

VI. His scheme of uniformity, Nebuchadnezzar enforced by *threats of punishment*. Non-conformity will not be allowed. Dissent is a Heresy which finds no quarter on Dura's plain. These three noble youths declare that they cannot conscientiously comply. They protest against the royal proclamation, a protest theirs, which, taking all the circumstances into account, formed perhaps a grander spectacle, than upwards of 2,000 years after, was witnessed at the Diet of Spire.

But these young Protestants must either "Turn or Burn." In this respect too, is Rome a literal re-production of Babylon. She is profuse in her Anathemas against all heretics. If a ready compliance is not rendered with whatever she requires, the severest pains and penalties have been inflicted. The fiery Furnace has always been a favourite weapon with Rome. Careful and credible historians figure up over *Fifty Millions*, (forty thousand for every year of her existence dating from A.D. 606) as having fallen victims to her persecuting spirit, for acting the very part of these Primitive Protesters, refusing to violate conscience, by bowing to the images which she set up and submitting to the dogmas which she laid down. Recal the blazing fires of Smithfield or "God's slaughtered Saints, whose bones lie scattered on the Alpine mountains cold." Think of the *Inquisition* with its nameless horrors and refinements of torture—where, with hellish ingenuity

"Holy Fathers sat and plann'd  
Deliberately and with most musing pains,  
How to extremest thrill of agony  
The flesh and blood, and souls of holy men,  
Her victims might be wrought."

Thus truly is she who, in the 5th verse of the 17th Chap. of Revelation, styled "Babylon the Great," said, in the verse immediately following to be "drunken with the blood of the saints, and with the blood of the Martyr's of Jesus."

VII. Every reason have we to believe that the parallel will be completed and consummated. The *fate* equally with the *features* of Rome, will resemble Babylon's as that vivid picture in Rev. 18th, fully bears out. Unexpectedly and utterly shall she be destroyed. "Her plagues will come in one day."

Even now may the handwriting on the wall of the Vatican be discovered—distinct as that which afterwards paled the faces and paralysed the frames of the giddy and godless revellers, in the Palace of Babylon. When she is saying—"Peace and safety, sudden destruction will come upon her," and the world echo the doleful dirge, "Babylon the Great is Fallen,—is Fallen!" May the Lord hasten it in His time!

Our subject admits of a ready application to the scenes of Monday evening—a night much to be remembered in the history of our city and church. How singular the contrast a few brief hours brought round.

We thought not last Sabbath, when encircling so peacefully and profitably a Communion Table, that it was to turn out a Table spread for us in the presence of our enemies, and that our blood was so near being mingled with our sacrifice.

Hitherto we had known nothing but of peace within and around these walls, but it seemed as if the Lord were coming, not to send Peace but a Sword, and as if judgment were going to begin at the House of God. Should the uppermost feeling with us be, "An enemy hath done it," let us feel it right to be taught even by an enemy. Nor let us be unmindful of the higher uses, for "is there Evil in the City, and the Lord hath not done it? He permits what He does not sanction. And "we have seen the end of the Lord that the Lord is very pitiful and of tender mercy." For we have found abundant reason to sing of mercy as well as of judgment, and to conclude that the things which have happened to us will turn out rather to the furtherance of the Gospel.

Very plainly has it been made appear that the wrath of man worketh not the righteousness of God, and with equal distinctness that God can make the wrath of man to praise Him, while He restrains the remainder thereof.

We are thankful that the venerable preacher was unharmed du-

ring the service and sustained no very serious injury afterwards. We are thankful that the audience behaved so well, considering the noisy demonstrations outside, and the repeated assaults made on the building. In circumstances less critical—and with no such dense masses collected, there have arisen panics that have issued in results most disastrous. We feel thankful that the hostile elements inside were kept under control through the force of superior numbers, and the fear of immediate exposure and expulsion. We are thankful for the part the Press has taken and the determination evinced by our public authorities to prosecute the investigation, and to bring the perpetrators of the outrage to justice. We are thankful for the efficient aid rendered by those outside ourselves, and for the sympathy expressed by the other churches throughout the city. We are thankful that the Protestant pulse amongst us beats stronger than it did a week ago; that the blood flows purer and freer. We have been at ease in Zion. We needed arousing. In our simplicity, we had thought the voice Jacob's. We have found the hands Esau's.

The features of the Ancient Babylonians came out in their modern representatives with somewhat repulsive prominence, especially that spirit of bigotry and intolerance which could not put up with the frank outspokenness of the Hebrew Heroes, and their fearless protest against the popular prevalent idolatry. Wherever our Modern Babylon is thoroughly in the ascendant, the minority have no rights which the majority are bound to respect. The faithful protesters must be hustled out of the way. Away with them, away with them! The spirit that worketh on the banks of the Euphrates is reproduced on the banks of the Tiber and of the St. Lawrence too, and it is the same that has startled and surprised us here in our fair city by the sea. Then and there it was three young men. Here and now, it has been one old man. Against *them* were kindled the flames of the furnace. Against *him* were directed brick-bats and bottles and bludgeons. In both instances, freedom of speech and freedom of action were sought forcibly to be put down. I suppose these lads were looked on by most, as fools and fanatics—disturbers of the general peace, and deviators from the general practice. And so by some, even from whom better things might have been expected, our "old man eloquent" has been regarded. It is easy to criticise him—to take exception to his sayings and doings—to pelt him with paper pellets soaked in vinegar and smelling of brimstone, from snug offices or cosy arm chairs; but it's not so easy to run the gauntlet as



he has done—to take one's life in one's hands, and to face, for nigh a score of years in succession, the kind of weapons that have been wielded against *him*. And what has been the head and front of his offending? Simply this—that ever since complying with the command, "Come out of her my people!" he has continued to be a courageous and consistent protester against the sins of our modern Babylon, and ceased not to "teach and to preach Jesus Christ." Simply this—that he has kept ringing out the ancient battle cry: "Be it known unto thee, O Pope, that we will not serve thy Gods, nor worship the Golden Image which thou has set up." This is true Protestantism. The Protestant who does not protest against Rome is unworthy of the name.

The very life's blood of the Protestant faith oozes out when there is no protesting. For over eighteen years this remarkable man has been in close grapple with this "mystery of iniquity," and it is not to be wondered at if one of his temperament and with his surroundings and with the intimate knowledge which a quarter of a century behind the scenes has given him, of Rome's inner life and with the rough handling he has got from those he has left; I say it is not to be wondered at if he should occasionally "speak unadvisedly with his lips."

Through all these years the most industrious and insidious efforts have been made to smirch and to stain his character in accordance with Rome's customary policy towards those who abandon her communion. From the fiery ordeal he has come forth like gold.

He may have been at times hasty in word or deed, but so were the Reformers, and so were the Apostles and the Prophets which were before them. Nevertheless, while a man of like passions with ourselves, and compassed with kindred infirmities, no breath of slander has dimmed the lustre of his character, or moral stigma been fastened upon his good name. From 1833, on through the 25 years of his priestly life, his character was of the best. He was a pure priest, and has in his possession the most undoubted testimonials to this effect from the highest dignitaries of Rome. He was for years by far the most popular priest in Lower Canada—the very idol of the people. He was known as the great Apostle of Temperance—the Canadian Father Matthew. Within the ten years of his wonderful crusade no fewer than 200,000 of his countrymen were certified as having received the plodge from his hands. The change thereby effected was without parallel. He had

the offer of being made Bishop of the great North West, but had the humility to decline it. So devoted was he, however, to the interests of his order, that he received a special commission to gather into one fold those of his countrymen that were "dispersed among the Gentiles." Going, as he did, from one place to another in the States, he was not a little surprised to find that not less than 150,000 French Canadians had left their native country to live in that great Republic, and he was truly sorry to see that the greater part of them were in deadly danger of losing the Roman Catholic faith, from their being scattered among the Protestants, and from there being so many denominations of Protestants who were trying to convert them to their religious views, and to bring them into what he then called the Protestant net. On going back to Canada he brought this under the notice of the Bishops, who empowered him to throw himself into this department of missionary work.

In 1851 he settled in the great Prairie State of Illinois, and 12,000 of his countrymen gathered round him. Some seven years after, the Damascus scene was repeated. "There shone a light from heaven above the brightness of the sun, and there fell from his eyes as it were scales." It was principally the entrance of the Word which gave him light. Into this marvellous light he sought at once to lead his people. This has been his life-work since. He has led out from Rome six or seven thousand of his countrymen in Illinois, and at least as many more in Canada, and other portions of the States.

During the past six months it is certified that, after deducting some 200 who were deemed unworthy, 500 families, embracing 2000 individuals, have come out from Rome in and around Montreal. Considering the unusually strong foothold Romanism has got in Lower Canada, and the uncommon devotion of French Canadian Catholics, such a result is truly surprising. When the Lord turned the captivity of these people, we were like men that dreamed.

It was on the 10th June, 1862, that Father Chiniquy applied for admission to the Canada Presbyterian Church. I had the honor and privilege of making the motion in our Synod expressive of our deep interest in himself and his work, and appointing the committee to adjudicate on his application. I was a member of the first committee.

The following year, (on the 11th June, 1863), he was formally received, amid great enthusiasm, so that he has been for nearly 13 years a minister of our church. During my residence in Chicago I repeatedly visited the St. Ann's settlement, and as member of the

Kankakee Committee and Convener of the French Evangelization Committee, (they are now united), I had ample opportunities for forming a judgment regarding him.

While in Montreal he often occupied my pulpit, and audiences of ten or twelve hundred, principally of his own people, hung upon his lips. His power in French is amazing. No one in our Dominion can come near him in reaching the ear and the heart of the French people. When he came, therefore, to our good city, I hailed him as an old friend, and gladly welcomed him to this sacred desk, in common with my beloved brethren in the ministry.

It seems passing strange to me that such a man, who has had access to the best circles of British and American society, and to the leading pulpits and platforms of Christendom, who led a blameless and useful life for 25 years under Papal, and for over 18 years under Protestant auspices,—who emancipated 200,000 from the slavery of Alcohol and some twelve or fifteen thousand from the slavery of Rome; and who has for 13 years made full proof of his ministry in our church,—should have been here branded as a fugitive and a vagabond, stigmatized as a liar in our pulpits, howled at as by a pack of wolves swarming round our holy and beautiful house, and hooted and hounded for half a mile along our streets, as if he were the filth of the world and the offscouring of all things,—under the shadow, too, of a garrison of British soldiers, and beneath the folds of that glorious flag which throws the impenetrable shield of her protection around the obscurest subject and the humblest slave.

It seems passing strange, too, that all this should have occurred in the clear moonlight, and only two or three of these hundreds have been recognized. It seems almost stranger still that those respectable gentlemen, of whose order the old man was once a most distinguished ornament, should not have publicly testified against such cruel and cowardly behaviour, and thrown themselves into the fore-front of those who are trying to bring the perpetrators to justice. One of them could have accomplished more than our entire police force, without disparaging its members in the least. Of this I feel persuaded and I know I can speak for my brethren as well as myself, that were it possible to conceive of hundreds of our people surrounding a Roman Catholic Church, breaking many panes of glass, and disturbing by their yells, for an hour and a-half, the service going on, and then assaulting, with murderous intent, the officiating Priest, we would have been promptly out to try and check them. The first papers of the morn-

ing would have published our indignation. We would have at once tendered our sympathy, nor slept till we had lent our influence, to the making an example of some of them.

We fondly trust they may yet do so. But, whether or no, it is a comfort at least to reflect that our parallel with old Babylon will still hold good. The party attacked has found in this furnace of trial one like unto the Son of Man by his side, and the fulfilment of the promise, "When thou passest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee."

In a letter received yesterday from him, Father Chiniquy says: "I cannot sufficiently thank and bless you for your Christian and fraternal sympathy for me, in the hours of trial through which it has pleased the good Master to have caused me to have passed. But it was good that I should again suffer these new humiliations and bruises for His blessed Name's sake." His feeling is that of David in the 9th Psalm—"Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death,"

And as with the persecutors of the three Protesters at Babylon, the verses that follow will be verified in different ways:—"The Hea-then are sunk down in the pit which they made. In the net which they hid is their own feet taken. The Lord is known by the judgments which he executeth. The wicked is snared in the work of his own hands. He made a pit and digged it, and is fallen into the ditch which he made. *His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.*" Let our Protestantism get a healthier tone from this experience. Let our generous youth imbibe the spirit and imitate the example of these blessed young men, and say boldly of Roman and every other species of corruption, "Be it known unto thee," &c. But let no grudge rankle in our breasts, for the religion we profess is a religion of love, and "Love worketh no ill to his neighbor." Let us ever keep the line drawn between *persons* and *PRINCIPLES*. We loathe Rome. We LOVE *Romanists*. Let us live as the noble Argyle died—when he said on the scaffold—"I die with a heart-hatred of Popery." "Which THING I hate," as the blessed Master says of the doctrines and deeds of the Nicolaitanes. With a generosity and magnanimity his enemies would do well to imitate, Chiniquy says—"There are in the Church of Rome many millions of sincere and respectable men, and we must seriously pray the Lord to send them his light—but we cannot go

further. We must not abuse them." How can I more fittingly close my discourse than in the words of his yesterday's letter to me. "Let everyone of my friends unite their fervent prayers to yours to the throne of mercy for the conversion of the multitudes of the blind followers of the Pope who want to take away my life. Oh ! let the dear Saviour look down in His mercy upon them all, to give them His saving light that they may come with us to His feet, to find light, peace and life eternal. Truly yours in Christ."

To bring light and life and liberty to his Roman Catholic fellow countrymen is his mission, and should be ours too. The Apocalyptic catalogue of mystical Babylon's possessions reaches its climax in "slaves and souls of men." Shall we allow them to remain in slavery without seeking their emancipation? The holy Apostles did not act thus towards us. Our fathers acted not thus. "Who would be free themselves must strike the blow." True ; but we must help them strike by telling them of Him who came to proclaim liberty to the captives.

Truest freedom is to share  
 All the chains our brothers wear,  
 And with heart and hand to be  
 Earnest to make others free.  
 They are slaves who fear to speak  
 For the fallen and the weak ;  
 They are slaves who will not choose  
 Hatred, scoffing and abuse  
 Rather than, in silence, shrink  
 From the truth they needs must think.  
 Men ! whose boast it is that ye  
 Come of fathers brave and free,  
 Is there living a man whom ye,  
 By your labor, can make free,  
 Then you are not free and brave,  
 While there breathes on earth a slave !



## APPENDIX.

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### A.

#### THE WAFER-GOD.

At our Congregational Prayer-Meeting held at the close of the Sabbath evening service I took occasion to supplement the foregoing discourse by a reference to the charge brought against Mr. Chiniquy by certain journals, as to his recent treatment of the Wafer. This also I have been asked to add, as being due to Mr. Chiniquy and the cause.

Mr. Chiniquy has been taken severely to task, even by some Protestants, for breaking the Wafer in pieces, which after the Priest's consecration is believed by the Romanists to contain in it the "body, soul and Divinity of the Lord Jesus Christ." This infallible authority declares that a single consecrated wafer makes only *one* God, but that if you break that consecrated wafer into a number of fragments, the "body, soul and Divinity" of the God-Man is in each separate fragment, so as to contain as many Gods. On Rome's principle "once a priest always a priest," Mr. C. has still this great power. It was to show the folly and blasphemy of such an assumption that Mr. C. acted as he did. He meant not the slightest disrespect to a sacred ordinance for which, in the true Scriptural view of it, he entertains the profoundest reverence. The irreverence lies with those who thus desecrate and travesty it. Chiniquy's mode of procedure may not precisely suit our modern ideas of propriety, but it is an ancient Bible way which has repeatedly received Divine endorsement. It was substantially the way of Moses and Elijah, and Isaiah, and Hezekiah, when exposing the folly and futility of the idolatries with which they had to combat. When the Israelites worshipped a golden calf, Moses their leader burnt it with fire, ground it to powder, strewed it in the water and made them to drink of it.—Ex. 32:20.

Was the calf-god treated thus, then why may not a cake-god be treated in like manner? Was Moses chargeable with "bad taste" in treating so contemptuously the object of the people's blind veneration?

Elijah in like manner poured contempt on the Baal worshippers at Carmel and brought the sharpest irony—the most scathing sarcasm—to bear against them, “Elijah *mocked* them and said ‘Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked.’”—1 Kings xviii, v. 27. Was it counted “bad taste” in this holy man, thus to “make fun” of these worshippers who evinced their sincerity by their continual crying and “cutting themselves with knives and lancets” (like the Flagellants) “till the blood gushed out upon them.”

As a “take off” of idolatry we know nothing to equal the vivid and graphic portraiture of Isaiah (Chapter xlv, 9 20). The man cutting down the cedar, using part of the wood for warming himself, part for cooking his food, &c., then employing the residue in making a god. “He burneth part thereof in the fire, with part thereof he eateth flesh; he roasteth roast and is satisfied; yea he warmeth himself and saith ‘Aha, I am warm,’ and the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth it, and prayeth unto it and saith, ‘Deliver me, for thou art my god.’”—Verses 16 and 17.

From the stand-point of our modern critics, Isaiah (or the Spirit of God speaking through him) showed the extreme of “bad taste” in violating the religious sensibilities of so many, and turning into ridicule their conscientious convictions.

And how did the good King Hezekiah act towards the brazen serpent? It was a time-honored relic whose preservation seemed pardonable as a quickener to gratitude. But when undue homage began to be rendered to it it was treated by the King as our modern Iconoclast has been treating the wafer; “*He brake in pieces the brazen serpent that Moses had made; for unto those days the Children of Israel did burn incense to it; and he called it Nehushtan*”—a piece of brass! 2 Kings xviii, v. 4.

The parallel supplied by these four cases is perfect. If Mr. Chiniquy violated the proprieties he did so in good company. Moreover his action was intended as a *test*. If Deity resided in that thin, tiny cake and every portion thereof, would He not avenge His own honour thus sacrilegiously insulted, by the prompt and signal punishment of the aggressor? That no harm came to him so impressed the beholders that thirty of them, the morning after the wafer was subjected to this test, abjured their allegiance to Rome.

We are far from saying that Mr. Chiniquy's modes of procedure are always what we or our brethren would adopt. But he knows thoroughly the people with whom he has to deal, and adapts his treatment accordingly. In such matters “let every one be fully persuaded in his own mind;” and the best criterion, probably after all, by which to judge his measures, is the wonderful success with which they have been attended.

## B.

A FEW RECENT ILLUSTRATIONS OF THE INTOLERANCE  
OF "OUR MODERN BABYLON."

WE have had occasion in the preceding discourse specially to advert to the intolerant spirit which marked ancient Babylon and its modern representative. The scenes recently enacted in Montreal and amongst ourselves amply bear us out. They accord thoroughly with what the most tried and trustworthy organs of the system lead us to expect. These glory in the declaration that "Toleration is not the mark of a True Church." One of the prominent Romanist Journals in America, declares "The very name of Liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion. It is neither more nor less than a falsehood. *No man has a right to choose his religion.* None but an Atheist can uphold the principles of religious liberty. Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism and CALVINISM and Anglicanism and Judaism, are not mortal sins like Murder and Adultery? Shall I hold out hopes to my erring Protestant Brother, that *I will not meddle with his Creed*, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse or my house, or my life's blood? No! *Catholicism is the most intolerant of Creeds. It is intolerance itself for it is TRUTH ITSELF.*"

The recent Rescript from leading Spanish Prelates exhibits the same spirit though in somewhat milder terms:—

## "DEAR BRETHREN IN CHRIST:

"In gathering up into one question the different requests which you have addressed to us in reference to the course to be followed by all ecclesiastics in the approaching elections of Deputies, and of the delegates who are to nominate the Senators, we believe it to be our duty to answer you briefly and pointedly, as follows:

"That liberty of worship is condemned in the 77, 78 and 79 propositions of the Syllabus of the reigning Pontiff, the Immortal Pius IX., that no Catholic can vote for the *disastrous* liberty, nor send, by his vote, to the Cortes those who are determined to establish such liberty of worship in Spain.

"That we are bound in duty to employ every legal means in our powers to drive from the Assembly and Senate all who cherish such a design.

"And that we must have recourse to every legitimate and honest instrumentality at our disposal to secure that the Spanish people shall be represented in the Legislature only by men who, setting aside all political opinions,

are firmly resolved to re-establish and, in case of need, to defend religious unity in our dear native country.

"May God have you in his holy keeping, as we humbly pray.

"Barcelona, 18th January, 1876.

"† CONSTANTINE,

"Archbishop of Tarragona.

"† FRERE JOAQUIN,

"Bishop of Barcelona.

"† ISIDORE,

"Bishop of Gironne.

"And for Messrs. the Bishop of Torosa, and the Vicars General of Lerida, Vich and Solsona.

"THE ARCHBISHOP OF TARRAGONA."

Wonder not at this cropping out of the old intolerant spirit among the once noble Castilians in the Iberian peninsula when at our own doors, in the very same month (4th Jan., 1876), the Bishop of Montreal on the eve of the recent Chambly election, declares authoritatively that "all Catholic people are obliged to conform to the teachings of the Church," and significantly adds, "Our Holy Father the Pope, and, after him the Archbishop and Bishops of this Province, having judged and declared that *Catholic liberalism* ought to be abhorred as a *public pest* without any distinction: it is not permitted to any Catholic to declare himself to be a moderate liberal, and, in consequence, this moderate liberal cannot be elected as a member by Catholics."

Recent legislation in Quebec has given over to the same priestly control, the regulations respecting small pox and burials of the dead, and the education of the young.

In all these matters the civil authority is subordinated to the ecclesiastical. As regards the division of Parishes our beloved Queen must come in second to the Pope in direct violation of 1st Elizabeth, Chap. I, Section 16, "That no Foreign Prince or Potentate, spiritual or temporal, shall exercise any manner of jurisdiction or privileges, spiritual or ecclesiastical, within this realm or the dominions thereof," &c., &c.

What other inference can we draw from Cap. 29 of 33 Victoria, Sec. 3, which reads as follows: "Each Parish so recognized is recognized—subject to the provisions contained in the decree of erection relating to it, *as amended by the Holy See*, and published in 1874 in each Parish." The marginal title gives a succinct summary of the meaning, viz.: "DECREES AMENDED by our HOLY FATHER, THE POPE, are binding." We may well ask—was General Wolfe a myth? Was the glorious victory of 1759 a reality? Are our brethren of Lower Canada Britons? Surely "Britons never will be slaves." If we are to be so, let us at least have the privilege of choosing our masters. For over two centuries the Lower Canadians have been given up

to the irresponsible keeping of their ecclesiastical superiors. They have been as clay in the hands of the Potter. There are 15 Dioceses, with a population of little over a million; nigh 2000 Priests; between two and three hundred preparing for the Priesthood; 12 Seminaries; 29 Colleges; 203 Convents; 88 Academies, and 2597 Schools. Yet with all this costly machinery, what have they made of them? Let the Vaccination Riots, the Guibord Riot, the Bread Riot, the Oka atrocity, the cowardly assaults on harmless missionaries and colporteurs, answer. Let the statistical tables tell too, which describe such a large proportion of the people as being able neither to read nor write.

Nor, by the way, do the published statistics as to the Roman Catholic separate schools in Ontario impress us any more favorably with the results of their teaching. Referring to the School Report of that Province for 1874, part 1, page 9, we find the following statement: "Of 75,000 Roman Catholics children, only 22,786 (not one-third of the Roman Catholic school population) attend the separate schools, the other two-thirds, allowing even 10,000 as not attending any school, attend the public schools, in which no less than 414 Roman Catholic teachers are employed. "On the whole, we regret to report that, in the majority of cases the buildings, the equipment and the teachers are alike inferior. In many places the separate school Boards are beginning to see that they must either make the schools under their charge more efficient or close them up altogether."

The Jesuits are busily at work among our Republican neighbours. It is understood that the conquest of America formed one of the leading questions at the last Council. We cannot forget the words of Archbishop Purcell. "If Italy follows strange gods, America must come forward to the front and assume a front place among the faithful." We recal the proud boast of Father Hecker, that by 1890 Roman Catholicism will have the ascendancy in the United States. Should it be so, it will be a dark look out, if we are to believe the "Shepherd of the Valley," published at St. Louis, and the organ of the Archbishop there. This great Papal Journal says of toleration: "The Church, we admit, is of necessity intolerant: that is, she does everything in her power to check as effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necessarily from her claim to Infallibility. She alone has the right to be intolerant. Heresy she inserts in her catalogue of mortal sins. She endures it when and where she must, but she hates it, and directs all her energies to effect its destruction. IF THE CATHOLICS EVER GAIN—which they surely will do, though at a distant day, an immense numerical majority, religious freedom in this country is at an end. So say our enemies. So, WE BELIEVE."

Romanist influence in the United States is already great. Five-sixths of the political offices in New York, have been filled by Romanists, thousands of dollars are annually voted by that and other Cities and States to the support of Papal Institutions, Mammoth edifices rise on every side,—58 Colleges, 128 Monasteries, 300 Nunneries, 3,590 Priests, 53 Bishops, 7



Archbishops, 8 Vicars Apostolic, are the statistics of some time ago. In view of her alarming aggressions, especially through the Educational Channel, a Vigilance Committee composed of 42 of the most prominent citizens published a Manifesto at Albany, to which we would do well to take heed. Its closing appeal is as follows:—"We cannot feel that we have done our whole duty without announcing to our fellow citizens of the State and the Nation, that, in our most solemn judgment, *the cause of civil and religious liberty is in imminent danger*. We sound the alarm from the capital, at which the elements of conflict gather, not in any sense as Political Partisans, but as free citizens and vigilant sentinels, we say to you without reservation that, in our humble judgment, no true man ought, from this time forward, to vote for any man as a representative of freemen, without the firmest assurance that he will, on no account, or under any circumstances, give his vote to support, by taxation or from the common funds of the people, institutions which tend to destroy the equality of citizens or churches before the law."



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